

yet if readiNg must  
not bE  
conTent with

doubliNg  
thE  
texT, it

caNnot  
lEgitimately  
Transgress the text toward

somethiNg  
othEr than  
iT, toward a

refereNt (a  
rEality  
That is metaphysical, historical,  
psychobiographical, etc.) or toward a

sigNified  
outsideE  
The text whose

coNtent could  
takE place, could have  
Taken place outside of

laNguage, that is to say,  
in thE sense  
That we give here to that word, outside of

writiNg in  
gEneral.  
That is why the methodological

coNsiderations that  
wE risk applying here  
To

aN  
Example are closely  
dependenT on

geNeral propositions that  
wE have  
elaboraTed above; as regards the

abseNce of  
thE  
referenT or the

traNscendental  
signifiEd.

There is

Nothing  
outsidE of the  
Text.

aNd that is  
nEither because jean-jacques' life, or  
The

existeNce of mamma or  
thErèse  
*Themselves, is*

Not of  
primE  
inTerest to us,

Nor  
bEcause we have access  
To their so- called "real"

existeNce only in  
thE  
texT

aNd  
wE have  
neiTher

aNy  
mEans of  
alTeriNg this,

Nor any right to  
nEglect  
This

limitatioN. all  
rEasons of  
This type would already be

sufficieNt,  
to bE sure,  
buT there are more radical reasons.

jacques derrida